1: Meek E, G-5 (1925-1930) 1931
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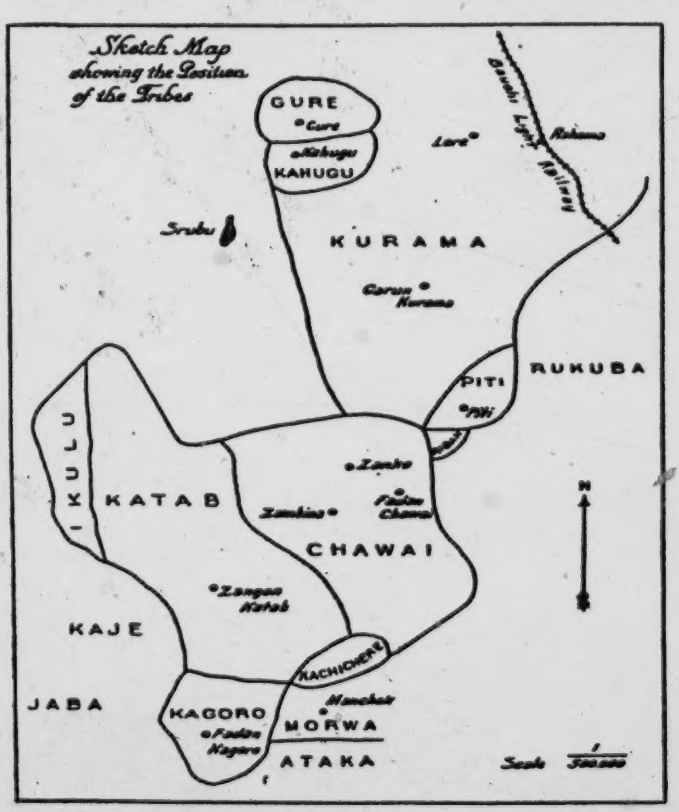
without reference to their effect on fellow-groups in the neighbouring province. To this reference will be made later.

Geography.—The physical character of the country varies considerably. The Katab district may be described generally as undulating, the Morwa as a flat, fertile plain, the Ataka as



hilly, and the Kagoro as a plain flanked by ranges of hills, the most beautiful, perhaps, in the whole of Nigeria. These hills rise to form the plateau from which in comparatively recent times the Kagoro and Ataka descended to their present habitat. The plain country is open savannah with few large trees. It is fairly well watered, the rainfall, at a computation, averaging

1: Meek E, G-5 (1925-1930) 1931
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Jaba

Their territory is cut in two by the
101 Zaria-Plateau boundary, a circumstance which is likely to hinder
[133] or prevent the evolution of a single tribal authority. They call themselves the Ham (Ham), and under this title Koelle published
197 a vocabulary of their language some eighty years ago. A schedule of words and phrases is attached from which it will be seen that
[193] Jaba belongs to the classifying group of the Sudanic family. The prefix system is less regular than in Kurama, some of whose prefixes are of the Bantu type. The phonology is closely akin
[194] to that of the Aregwe of the Bauchi Plateau, and one of the most striking features is the prevalence of palatalization of consonants.

802 They had, and still employ, the duodecimal system of numeration, though it has now become confused with a decimal system, so that the word for "ten" is described as *sok Kpara* or "The Hausa *sok*" and the word for "twelve" is called *sok Ham* or "the Jaba *sok*".

621 The social organization of the tribe appears to be of the
582 local exogamy pattern. Thus in the town of Kwoi each ward constitutes an exogamous group, marriage between members of the same ward being prohibited.

The Kwoi wards are:—

(1) Sarkin Turu.
(2) Makama.
(3) Magaji.
(4) Sarki.
(5) Yari.
(6) Galadima.
(7) Madaki.

It was stated that not so long ago the first five wards constituted a single exogamous group. They regarded themselves as being of one stock, and intermarried only with the members of the Galadima or Madaki wards. This grouping broke down, it is said, because the women of the Galadima and Madaki wards proved insufficient to go round the men of the other five wards, especially as parents of the outlying villages of Nok, Sambam, etc., were less inclined to give their daughters to men of Kwoi town, on the ground that the women of Kwoi town had taken to wearing garments of cloth, whereas they (of Nok, etc.) still maintained their semi-nude condition. If these statements are correct they are of great interest as being an actual instance of the manner in which social groups break

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
KAGORO
MORON
ATAKA

 794

imbhweh and the chief. In 1934, the chief was deposed in favour of another and *imbhweh* was suppressed, both by Administrative action, but apparently with the support of the people. 668

Missions

Smith indicates that during the troubled period of *imbhweh* mission converts suffered greatly from atrocities committed against them by both sides. But he judges that the Kagoro early responded favourably to the Protestant mission teaching and adopted many of the culture elements it introduced, such as schools, literacy in Hausa, innovations in building and in dress, and agricultural and medical amenities. The senior mission came in 1926. In recent years a second mission has entered the district and also a Southern Nigerian representative of an African Christian sect. 797 798

Islam does not appear to have made any progress among Kagoro.

Moroa (Asolio) and Ataka

Location: Population: Nomenclature: Traditions of Origin

Moroa Independent District lies in south-eastern Zaria Province, bounded by the easternmost extension of the Zangon Katab District of Zaria Emirate on the north, Kagoro Independent District on the west, the Jema'a Emirate-Division, Plateau Province, on the south, and the Birom Tribal Area (District), Jos Division, Plateau Province, on the east. It represents essentially an extension of the plains of Zangon Katab and Northern Kagoro, and the rugged heights of the central sector of Kagoro District. Its chief natural distinction is a thick belt of fan palms lying in the plains north of the Kafanchan-Jos railway, which virtually bisects the District. Tremearne described the area as being "open and very rich, most of the visible area being under cultivation at some time or another." 131 133 [137]

The N.A. Census of 1948–9 returned the following figures for the population of the District: 162

"Tribe"	
Moroa	5,726
Atakar	3,294
Katab	1,062
Hausa	286
Ibo	36
Fulani	22
Falloni [66]	17
Tiv	7
Yoruba	5
	10,455

With the exception of the Fulani, who are probably predominantly pastoralists, the small "stranger" and "native foreigner" population is concentrated near the railway, mainly in the vicinity of Manchok station, engaged in trading. 563

The area of the District, according to the Census of 1931, is 143 square miles; density (1948), 73 per square mile. Since, however, a sizeable portion of Moroa, upon Kagoro Rock and in the kurmi to the south, is not arable, actual density of population must be rather more than the figure indicates. 131 161

Reynolds in 1950 reported 311 Asolio, in two villages or hamlets, along the northern border of Moroa District, in the Pari Village-area of Zangon Katab 162

[66] "Falloni" or "Forloni": Hausa corruption of Fort-Lamy; applied in Nigeria to immigrants from the Chad region of French Equatorial Africa.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kaje

Zangon Katab District, but it seems probable that precisely those areas inhabited by Kaje (see map) are the most densely populated in both Districts, so that the actual difference, from the point of view of Kaje, may be negligible. 161

The Kaje tribal area is drained by the Kogum-Mada system, which flows southward to the Benue, and by the headwaters of the Gurara, which empties westwards into the Niger. The country is generally undulating and parklike, not thickly wooded apart from the numerous gullies (*kurmi;* cf. Kagoro and Jaba). East of the railway line between Kankada and Suryam on the Kagoro boundary, there is a considerable extent of marshy ground. Three ranges of hills cross the area, one running north and south, near Zonkwa, and two, extending approximately north-east and south-east, from Afana to Farman, and from Kaban to Kamurun Ikulu, respectively. 133

Reynolds suggests that Kaje may be the Hausa corruption of the indigenous name, Baju, meaning "people of one language." Kaje is said also to be a tribal ancestor's name. 101

Social Organization

Kaje villages and hamlets of Zangon Katab District are grouped into 11 Village-areas, among which are distributed six "tribal sections" or clans, according to Reynolds.[100] 361 103 162 614

"Tribal sections"	Hamlet	Village Area	Population
Baiduang	Zonkwa Kurmin Bi Madauci Zonkwa (Hausa)	*Zonkwa*	3,757
	Zuturung Fama Kangurara Zuturung Mugu	*Zuturung*	*1,538 : 5,295*
Baimbin	Suryan Aduan Arebot Kankada Wadon	*Suryan*	1,993
Baiaturung	Gidan Jatau Abet Asankwai Farman Ipam Kanyem Ungawar Jatau	*Gidan Jatau*	2,813
Baiatsok	Fadan Kaje Ruzafa Tsofon Gida	*Fadan Kaje*	1,506
	Fadiya Mugu Fadiya Bosan Fadiya Bukut Fadiya Yasanu Kahon Aruwan Kahon Dok Zagon Finfa Zagon Gajere	*Fadiya*	*2,489 : 3,915*

[100] Cf. Mack, *Tribal Studies*, II, pp. 191–2.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kaje
Jaba

Jaba country is an extension of the Kachichere Plateau of Zangon Katab, Kagoro, Moroa and Jema'a Districts, described by Temple as undulating, becoming rugged to the south with thick belts of kurmi in the north. It is watered on the north by the headwaters of the Gurara River, and there are innumerable streams throughout the district which become considerable torrents in the wet season. The soil on the lower level is a rich loam and marshy. 133

The fragmentary traditions ascribed to Jaba suggest an origin in the north, and the gist of Lungu tradition, collected by Hyne (1916) and summarized by Mathews, seems to be that at the time of Moslem expansion in this area (*c.* 1840) eastern Kachia District was the main centre of Jaba settlement, the implication being that the region now designated Jaba Independent (Kwoi) District was occupied only thereafter, under Moslem pressure, by Jaba resisting the Moslem advance (see also below). 173

Economy

Jaba are outstanding as growers of ginger which seems to have been grown in the area at the time of the first reported contact with Europeans, early in this century. Normally their crop—which is of a species not widely valued and not cured in a manner generally acceptable to world-market consumers—is disposed of locally to Hausa and Kanuri traders, who retail it chiefly at the great Kano and Yerwa (Maiduguri) markets. Administration has attempted to " improve " the local product with an eye to the European market, and to introduce the crop among the neighbouring tribes (Kadara, Kaje, Ikulu and others), while at the same time improving market facilities. It is probably too early to estimate the value of these efforts, however. 249

Otherwise, available details suggest that the economy of Jaba does not differ markedly from that of, say, Katab proper, though Jaba of Kachia are in some respects more conservative. The Jaba of Kwoi are more progressive than the Kagoro, although less favourably situated, particularly as regards rail and motor road. Differences of population density (cf. 19 in Kachia with 79 in Jaba Independent District) and in the political situation are at once symptomatic and the cause of the difference in attitudes. 433

As already noted, Jaba of Kwoi were committed to resistance against the Fulani Emirs, while Jaba of Kachia value peace more highly, and the *status quo* which, at peace, they were paradoxically able to preserve under Moslem rule. Endemic warfare, as Cole points out, must have led to the prudent scattering of family holdings in land (cf. Kagoro), in Jaba Independent District, which did not happen in Kachia. The result has been that, as Cole says, the Jaba Kwoi are " a poverty stricken people " compared with Kachia, " who can run to only one wife apiece as a normal rule whereas they [the Kachia Jaba] can run to four or five—even ten on occasions."[184] The Jaba Kwoi youths are " an irresponsible lot " in the eyes of Kachia Jaba, " who go running off to the mines to make money and do not look after their lands properly," while their own youths stay at home and become good farmers on the family land. 648 511

Dress

In dress women generally conform to Katab norms, but Meek indicates that in Kwoi Town women had taken to wearing cloth garments. Tremearne states that Jaba males commonly wore loincloths, rather than skins (cf. Kagoro), even at the outset of contact, though there is an indication that skin was worn on ritual occasions. In facial markings, as in housing, Jaba follow Katab patterns. 291

[184] Whether the exaggeration is Cole's or Jaba informants' is not clear; the only available clearly relevant figures (Barnicot, 1933) show 114 adult males, 123 adult females at Kwaturu in Kachia.

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Jaba
Kagoma

794 As suggested already, the *ku* cult, like the Katab *obwai*, appears to function as a device for the control of women. Even if held in some contempt by the initiated, privately, it apparently still looms large in the sum of religious beliefs of women and children, hence of the whole community. Bringing together Meek's account of initiation and Temple's account of the memorial feast at "the Magajin dodo's house" (almost surely a reference to the *ku* priest), it would appear that the Jaba *ku* cult is, paraphrasing Meek's description of the Katab *obwai*, "a public cult associated apparently with the private ancestral cult."

825 According to Meek, "all Jaba are believed by the neighbouring tribes to be wer-animals."[127] Members of the "Madaki's ward" of Kwoi, for example, are believed to have the power of turning themselves into leopards. No member of the ward may kill a leopard, and if members of, for example, the Chief's ward should kill one they bring the carcase to the sacred rock near the Madaki's ward and shout, "We have killed your son, come and bury him." They then run home, for if they were caught they would be charged with murder. The carcase is taken to the sacred hut by the Madaki men where it is ceremonially skinned, with the finger nails instead of a knife, which is taboo. It is eaten ceremonially by grown-up men, boys receiving some of the "juice." Meek did not discover any other specific associations between local and kin groupings and natural species. As has been noted above, under *Life Cycle*, girls are said to be "initiated into the wer-animal rites," but the passage describing this is not easy to interpret.

797 No investigator has commented on the influence of the single Protestant mission, long-established in the area, on indigenous religious beliefs, or on any other aspect of Jaba culture.

Kagoma

Location: Population: Affiliations

131 The bulk of the Kagoma "tribe" inhabits the Kagoma sector of the Kagoma-Yeskwa District, the westernmost district of Jema'a Emirate and Division, Plateau Province (see below).

162 361 103 The last available complete figures for the Kagoma of Jema'a date from 1934, when Mathews estimated the population of their sector at 6,126 pagans and 120 Moslems (who are likely to have been largely Hausa, Fulani, and Kumada). Their chief villages here appear to be Fadan Kagoma (seat of the Moslem District head), Asan (Aso), Gabi, Gigira, and Keya. There is a Kagoma salient in the Yeskwa sector of the District, along the Zaria border, centring about the village of Kwarabe. Also in the Yeskwa sector, along the unofficial boundary between the two sectors and east of Kwarabe, lie the villages of Kano, Kirti, and Kusan: these are apparently Kagoma in origin and if so no doubt still have a Kagoma population, but are classified nowadays by Administration as Jaba, having apparently received over the years numbers of immigrants from Jaba Independent District, Zaria Province, in search of farm-lands (on loan, according to Cole).[128] One village or hamlet of unknown size, Unguwar Dogo, lies immediately south of Jagindi, in Jema'a District. Kagoma settlements are to be found outside Plateau Province, beyond the border of Jaba District, in the vicinity of Kurya, and along the border of Yeskwa District in Benue Province near Gitata, with populations of 484 and 85 respectively. The total number of Kagoma may thus be as little as 7,000 at present.

161 133 Only Temple's figure for the area of Kagoma settlement—166 square miles—is available, making a density of population of 42 per square mile, perhaps an excessively low figure, since the Kagoma area is an extremely rugged one, broken by an 800-ft. escarpment, the southern half deeply cut by kurmi.

173 Traditions of origin seem to be lacking, though Mathews reports that Kagoma in the region of Kirti "say that they sprang from places in the hills near where they now live."

[127] Cf. in particular Butawa, farther above.
[128] Kwagiri in this same area is identified on Divisional maps at Kafanchan as Kaninkon.